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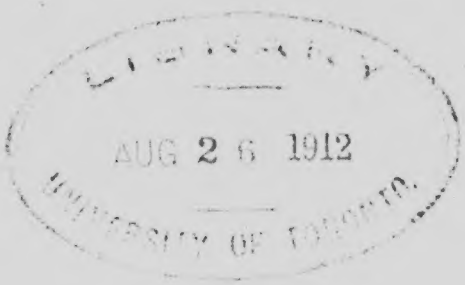

Documents

AGREED UPON BY THE

Joint Committee on Church Union

REPRESENTING THE

Presbyterian, Methodist and Congregational Churches,

AND SUBMITTED TO THESE CHURCHES AS
A POSSIBLE

Basis of Union;

TOGETHER WITH A BRIEF

Historical Statement.

CHURCH UNION

PRESBYTERIAN CHURCH OFFICES,
TORONTO, 21ST JUNE, 1909.

As directed by the General Assembly, I am sending to each congregation a number of copies of the results of the deliberations of the Joint Committee on Church Union, representing the Presbyterian, Methodist and Congregational Churches. Additional copies may be had on application to the undersigned.

The following resolution, submitted by the Union Committee, was adopted by the General Assembly at its meeting in Hamilton this month.

E. D. MCLAREN.

RESOLUTION OF ASSEMBLY.

The Assembly receive the report and learn with deep gratification that the Joint Committee have, after five years' inquiry and discussion, arrived at the conclusion that, in their judgment, the organic union of the three negotiating churches is practicable.

The Assembly desire to recognize the guidance of the Spirit of God in the proceedings that have taken place, as evidenced in the harmony of the deliberations of the Joint Committee, the increase of mutual confidence, and the great unanimity of their conclusions as to the lines along which the negotiating churches, if they are disposed to do so, may come together in organic union.

The Assembly are profoundly thankful for the measure of success achieved in dealing with a task of such magnitude and difficulty, and they recommend that, on the second Lord's day of the month of October next, or the nearest convenient day thereto, ministers bring before their congregations the history of the negotiations, the chief proposals contained in

the documents embodied in the report, the historic position of the Presbyterian Church regarding union with other Christian Churches and the unique place occupied by the present movement in the history of Protestant Christianity.

Inasmuch as the Joint Committee have expressed their conviction that the voting on the question of Union should take place simultaneously in the three negotiating churches, and inasmuch as the General Conference of the Methodist Church will not meet till the month of September, 1910, the Assembly agree that the judgment of the Church at large on this important subject be not sought till after that date. They direct, however, that copies of the report be sent down to Presbyteries, Sessions and Congregations for their use, in order that they may be fully informed as to the whole question and be prepared to deal with it when it comes before them for disposal.

The Assembly suggest to the Executive of the Joint Committee the advisability of preparing a brief summary of the main contents of the report for popular use.

The Assembly express the hope that members of the Union Committee will hold themselves ready to accept invitations from Presbyteries or congregations desiring to receive information or explanations.

Finally, the Assembly commit the whole question to the intelligent, sympathetic and prayerful consideration of the Church.

A Brief History of the Union Movement.

The negotiations that have been going on for the last five years, looking to an organic union of the Presbyterian, Methodist and Congregational Churches in the Dominion of Canada, had their origin in the efforts that were put forth during the years 1899 to 1903 to prevent, as far as possible, any unseemly rivalry and any waste of men and means in the mission work which is being carried on by these different Churches, especially in the newer districts of the country.

In 1899, at the request of its Home Mission Committee, the General Assembly of the Presbyterian Church appointed a small committee "to meet and confer with representatives from other evangelical churches, having power to enter into any arrangement with them that will tend to bring about a more satisfactory state of things in our Home Mission Fields, so that the overlapping now complained of may be prevented." This action was communicated to the authorities of the Methodist Church; and the General Conference of that Church, in the autumn of 1902, appointed a similar committee.

These two committees met on three different occasions for the consideration of the problem of co-operation in Home Mission work. As a result of their deliberations, the following resolutions were unanimously adopted:

> "1. That a letter, couched in identical terms, be sent by the Missionary Secretaries, on behalf of the Joint Committee, to the Superintendents of Missions of their respective Churches, and also to the ministers or missionaries in charge of Home Mission Fields, setting forth the action of the General Assembly and General Conference, the views and wishes of the Joint Commit-

tee, and the expectation that they will co-operate in all practical ways to promote the end in view. We also recommend that the letters be published in the denominational papers of the two Churches concerned.

2. That the Superintendents of both Churches be strongly urged to keep the principle of comity and co-operation steadily in view, and to apply the same wherever practicable in the arrangement of the work. To this end we recommend that the Superintendents whose jurisdiction covers substantially the same field, meet together at intervals for consultation in the spirit of mutual helpfulness and ready concession, respecting the opening of new fields, or the possible readjustment of fields already occupied.

3. That where a field has been occupied for at least one year by one of the Churches, the Superintendents be recommended to act as far as possible on the principle of non-intrusion, having due regard to the promotion of the Kingdom of Christ, and the interests of the two Churches.

4. That ministers and missionaries of both Churches whose missions cover the same territory, in whole or in part, be recommended to consult, where it seems necessary or desirable, regarding a possible readjustment of their fields, when that can be done to mutual advantage, and report their views to their respective Superintendents, District Meetings and Presbyteries."

In the meantime a definite proposal for the organic union of the Presbyterian, Methodist and Congregational Churches had emanated from the Methodist Church; the General Conference, at its quadrennial meeting held in the city of Winnipeg in September, 1902, having adopted the following resolution:

"While this Conference declares itself in favor of a measure of organic unity wide enough to embrace all the evangelical denominations in Canada, and regrets that hitherto all efforts and negotiations have failed to result in the formulation of such a comprehensive scheme so that at present the outlook for it does not seem practicable;

Yet, inasmuch as the problem of the unification of several of these denominations appears to present much less serious obstacles, since their relations are already marked by a great degree of spiritual unity, and they

have already become closely assimilated in standards and ideals of church life, forms of worship and ecclesiastical polity;

And since, further, the present conditions of our country and those in immediate prospect demand the most careful economy of the resources of the leading and aggressive evangelical denominations, both in ministers and money, in order to overtake the religious needs of the people pouring into our new settlements, which economy seems impossible without further organic unity, or its equivalent;

This General Conference is of the opinion that the time is opportune for a definite practical movement concentrating attention on, and aiming at the practical organic unity of, those denominations already led by Providence into such close fraternal relations.

And whereas a definite proposal has been discussed to some extent in the press and elsewhere looking to ultimate organic union of the Presbyterian, Congregational and Methodist Churches in Canada, this General Conference, in no spirit of exclusiveness towards others not named, declares that it would regard a movement with this object in view with great gratification, believing that the deliberate friendly discussion of the doctrinal, practical and administrative problems involved, with the purpose of reaching an agreement, would not only facilitate the finding and formulation of a Basis of Union, but would also educate the people interested into a deeper spirit of unity, and into that spirit of reasonable mutual concession on which the successful consummation of such movements ultimately so largely depends.

And this General Conference would further commend this movement to the prayerful interest and sympathy of the Methodist Church, in the devout and earnest hope that, if organic union of the denominations named be achieved, it may be accompanied with great blessings to the Church and to the nation at large and redound to the greater glory of God.

That a representative committee, to be composed of the General Superintendent, seven ministers and seven laymen, be appointed to receive communications on the subject of the foregoing resolutions from the Churches named, confer with committees that may be appointed by such Churches, and report to the next General Conference."

This resolution was submitted to the General Assembly of the Presbyterian Church at its annual meeting held in the city of Vancouver in June, 1903, and by it referred to its Committee on Correspondence with other Churches.

This committee met on the 21st of April, 1904, in conference with the committees of the Methodist and Congregational Churches, when the following resolution was unanimously adopted:

> "That this Joint Committee, composed of representatives of the Presbyterian, Methodist and Congregational Churches, assembled to confer together respecting an organic union of the Churches named, would reverently and gratefully recognize the token of the Master's presence as evidenced by the cordial, brotherly spirit and earnest desire for Divine guidance maintained throughout the entire session.
>
> While recognizing the limitations of our authority as to any action that would commit our respective Churches in regard to a proposal that is yet in the initial stage, we feel free, nevertheless, to say that we are of one mind that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of the chief assemblies of the Churches concerned for such further action as they may deem wise and expedient."

The finding thus arrived at was duly reported to the General Assembly of the Presbyterian Church at its meeting in St. John, N.B., in the following June and to the Congregational Union of Ontario and Quebec and the Congregational Union of Nova Scotia and New Brunswick in the months of June and July respectively, and committees were appointed by these two Churches to confer on the subject of Church Union with the committee previously appointed by the Methodist Church.

The conveners of the committees thus appointed were: Presbyterian, Rev. Principal Caven, D.D.; Methodist, Rev. Dr. Carman; Congregational, Rev. Hugh Pedley.

It was decided by these conveners that the first joint meeting of the three denominational committees should be held in Knox Church, Toronto, on Wednesday the 21st day of December, 1904.

Previous to that date, the Rev. Principal Caven was removed

by death, and his place on the Presbyterian section was taken by the vice-convener, the Rev. Dr. Warden, who was unanimously chosen to preside over the deliberations of the first conference of the three committees. Two days, of three sessions each, were spent in these deliberations. At the meeting of the General Assembly of the Presbyterian Church in June, 1905, Dr. Warden was appointed convener of the Assembly's Committee on Church Union, and Principal Patrick, vice-convener.

When the Joint Committee met for its second conference, in December, 1905, the convenership of the Presbyterian Section was again vacant through death; and the vice-convener, Principal Patrick, was called upon to fill the place of the late Dr. Warden, as Dr. Warden, one year previous, had been called upon to take the place of the late Principal Caven. The deliberations of the second conference occupied two days and were presided over by the Rev. Dr. Carman.

The convener of the Congregational Section, Rev. Hugh Pedley, of Montreal, being in England when the Joint Committee met for the third time, in September, 1906, the Rev. J. W. Pedley was called to the chair. At this meeting, to which three days were devoted, the Executive reported that, in accordance with a resolution adopted by the General Assembly of the Presbyterian Church in June, 1906, it had been decided "to address a friendly letter to the Archbishops and Bishops of the Church of England in Canada, and to the Chairmen or Presidents of the various Baptist Conventions, explaining the action already taken by the Joint Union Committee, and extending to the authorities of the Churches named a cordial invitation to send delegates to participate in their discussions, should they consider it advisable to do so." This action of the Executive was cordially approved by the Joint Committee.

The Baptist Convention of Ontario and Quebec, in their reply to the invitation addressed to them, set forth the distinctive principles of their Church, and stated that, because of these principles, they considered it "necessary to maintain a separate organized existence," and "to propagate their views throughout the world."

In view of the cordial and brotherly replies sent by the representatives of the Church of England, a special committee was

appointed to confer with any delegation that might be appointed by that Church. The question of appointing delegates to meet with that special committee is still under consideration by the General Synod's Committee on Church Union.

At its fourth conference, in 1907, the Joint Committee continued in session from Wednesday the 11th to Monday the 16th of September, under the chairmanship of the Rev. Principal Patrick.

The fifth conference was held on the 9th, 10th and 11th days of December, 1908, and was presided over by the Rev. Dr. Carman.

With the exception of the first, the conferences of the Joint Committee have all taken place in the Metropolitan Church, Toronto.

At the first conference the Joint Committee was subdivided into five sub-committees, charged, respectively, with the consideration of all questions bearing upon the following subjects: Doctrine, Polity, the Ministry, Administration and Law. At each conference the results of the deliberations of the sub-committees were submitted to and revised by the Joint Committee. They were then considered by the denominational sections meeting separately, and again considered by the Joint Committee in the light of any suggestions offered by the denominational sections. As thus amended they were published each year for the information of the negotiating Churches, along with the official report of the Proceedings of the Joint Committee.

Various suggestions have, from time to time, been sent forward by individuals or by Church courts; and these suggestions, whether transmitted through the denominational committees, or coming directly under the notice of the Joint Committee, have all received due consideration.

The negotiations that have been carried on during the past five years have been characterized by a spirit of the utmost brotherliness; and while all matters in dispute have been discussed with the greatest frankness, the members of the Joint Committee have found it remarkably easy to "keep the unity of the Spirit in the bond of peace." Each succeeding conference has deepened their confidence in one another's sincerity and their respect for

one another's convictions; and with increasing earnestness they have addressed themselves to the practical task of evolving from their different views and practices the system that would be best adapted to the circumstances and requirements of the Church of Christ in Canada.

One of the last acts of the Joint Committee, on the night of Friday, 11th December, 1908, was the adoption of the following resolution proposed by Principal Gordon, and seconded by Judge Leet:

> "This Joint Committee on Church Union, representing the Presbyterian, Methodist and Congregational Churches, in closing their fifth conference, desire to acknowledge with humble gratitude the goodness of God manifested in all their meetings.
>
> In the brotherly spirit of their deliberations, in the harmony of their decisions, in the solution of many difficulties presented to them, they recognize the guidance of the Divine Spirit, and they submit the results of their conference to the Churches represented by them.
>
> They believe that the conclusions to which they have been led in regard to the important interests considered by them show that the organic union of the negotiating Churches is practicable. They assume that ample opportunity will be given, not only to the courts, but also to the general membership of the various Churches, to consider the results of their conferences, and they expect that the more fully these are considered the more generally will they be approved.
>
> The Joint Committee would have been glad to welcome to their conference representatives of other Christian communions, and, although this widening of the conference has not yet been found practicable, they hope that, in the event of a union of the negotiating Churches, a still more comprehensive union may in the future be realized.
>
> The Joint Committee regard their work as now substantially completed. They commit it to the Great Head of the Church for His blessing, and to those portions of His Church which they represent with confident hope of their approval.
>
> 'Let Thy work appear unto Thy servants and Thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.'"

This historical statement has been prepared at the request of the Executive as an introduction to the documents which embody the result of the Joint Committee's deliberations, and which are presented to the Churches concerned as indicating the lines along which, if they are disposed to do so, they may come together in organic union.

These documents deal only with the matters that required to be determined before the question of union could be intelligently pronounced upon. In the event of the negotiating Churches agreeing to unite upon the basis herewith submitted, a number of matters will have to be considered, and many arrangements made for the carrying on of the work of the united Church before the union can be finally consummated.

A. SUTHERLAND,
E. D. MCLAREN,
T. B. HYDE.

December, 1908.

Documents agreed upon by the Joint Committee.

Doctrine.

We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith, as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, confessing that Jesus Christ Himself is the chief corner-stone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great Creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith, and commend it to the studious attention of the members and adherents of the negotiating Churches, as in substance agreeable to the teaching of the Holy Scriptures.

ARTICLE I.—*Of God.*—We believe in the one only living and true God, a Spirit, infinite, eternal and unchangeable in His being and perfections; the Lord Almighty, who is love, most just in all His ways, most glorious in holiness, unsearchable in wisdom, plenteous in mercy, full of compassion, and abundant in goodness and truth. We worship Him in the unity of the Godhead and the mystery of the Holy Trinity, the Father, the

Son and the Holy Spirit, three persons, of the same substance, equal in power and glory.

ARTICLE II.—*Of Revelation.*--We believe that God has revealed Himself in nature, in history, and in the heart of man; that He has been graciously pleased to make clearer revelation of Himself to men of God who spoke as they were moved by the Holy Spirit; and that in the fulness of time He has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person. We receive the Holy Scriptures of the Old Testament and of the New Testament, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ.

ARTICLE III.—*Of the Divine Purpose.*—We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory.

ARTICLE IV.—*Of Creation and Providence.*—We believe that God is the creator, upholder and governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord.

ARTICLE V.—*Of the Sin of Man.*—We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that, by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace.

ARTICLE VI.—*Of the Grace of God.*—We believe that God, out of His great love for the world, has given His only begotten

Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

ARTICLE VII.—*Of the Lord Jesus Christ.*—We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, yet without sin. Unto us He has revealed the Father, by His Word and Spirit, making known the perfect will of God. For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the cross, satisfied Divine justice and made propitiation for the sins of the whole world. He rose from the dead and ascended into heaven, where He ever intercedes for us. In the hearts of believers He abides forever as the indwelling Christ; above us and over us all He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King.

ARTICLE VIII.—*Of the Holy Spirit.*—We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son, who moves upon the hearts of men to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that He abides with the Church, dwelling in every believer as the spirit of truth, of power, of holiness, of comfort and of love.

ARTICLE IX.—*Of Regeneration.*—We believe in the necessity of regeneration, whereby we are made new creatures in Christ Jesus by the Spirit of God, who imparts spiritual life by the

gracious and mysterious operation of His power, using as the ordinary means the truths of His word and the ordinances of Divine appointment in ways agreeable to the nature of man.

ARTICLE X.—*Of Faith and Repentance.*—We believe that faith in Christ is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation, as He is offered to us in the Gospel, and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God.

ARTICLE XI.—*Of Justification and Sonship.*—We believe that God, on the sole ground of the perfect obedience and sacrifice of Christ, pardons those who by faith receive Him as their Saviour and Lord, accepts them as righteous and bestows upon them the adoption of sons, with a right to all the privileges therein implied, including a conscious assurance of their sonship.

ARTICLE XII.—*Of Sanctification.*—We believe that those who are regenerated and justified grow in the likeness of Christ, through fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us.

ARTICLE XIII.—*Of the Law of God.*—We believe that the moral law of God, summarized in the Ten Commandments, testified to by the prophets and unfolded in the life and teachings of Jesus Christ, stands forever in truth and equity, and is not made void by faith, but on the contrary is established thereby. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

ARTICLE XIV.—*Of the Church.*—We acknowledge one holy catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head, are one body in Him, and have communion with their Lord and with one another. Further, we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and other baptized children, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour.

ARTICLE XV.—*Of the Sacraments.*—We acknowledge only the two sacraments, Baptism and the Lord's Supper, which were instituted by Christ, to be of perpetual obligation as signs and seals of the covenant ratified in His precious blood, and as a means of grace by which He doth work invisibly in us, and doth not only quicken, but also strengthen and comfort our faith in Him, and also through the observance of which His Church is to confess her Lord and be visibly distinguished from the rest of the world.

(1) Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament instituted by our Lord to signify and seal our union to Himself and our participation in the blessings of the new covenant. The proper subjects of baptism are believers, and infants presented by their parents or guardians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord, and should expect that their children will receive, by the operation of the Holy Spirit, the benefits which the Sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction.

(2) The Lord's Supper is the sacrament of communion with Christ and with His people, in which bread and wine are given and received in thankful remembrance of Him and His sacrifice on the cross; and they who in faith receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ to their comfort, nourishment and growth in grace. All may be admitted to the Lord's Supper who make a credible profession of their faith in the Lord Jesus Christ and of obedience to His law.

ARTICLE XVI.—*Of the Ministry.*—We believe that Jesus Christ, as the Supreme Head of the Church, has appointed therein a ministry of the word and sacraments, and calls men to this ministry; that the Church, under the guidance of the Spirit of Christ, recognizes and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry.

ARTICLE XVII.—*Of Church Order and Fellowship.*—We believe that the Lord Jesus Christ is the sole Head of the Church; that its worship, teaching, discipline and government should be administered according to His will by persons chosen for their fitness and duly set apart to their office; and, although the visible Church may contain unworthy members and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren, which fellowship is to be extended, as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.

ARTICLE XVIII.—*Of the Resurrection, the Last Judgment and the Future Life.*—We believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the living and the dead; that the finally impenitent shall go away into eternal punishment and the righteous into life eternal.

ARTICLE XIX.—*Of Christian Service and the Final Triumph.*—We believe that it is our duty, as disciples and servants of

Christ, to further the extension of His kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, that He will have all men to be saved and to come to the knowledge of the truth. We confidently believe that by His power and grace all His enemies shall finally be overcome, and the kingdoms of this world shall be made the kingdom of our God and of His Christ.

Polity.

The Sub-Committee on Polity, after an examination of the forms of church government of the negotiating Churches and the practical working thereof, is greatly gratified to find:

1. That while the officers and courts of the negotiating Churches may bear different names, there is a substantial degree of similarity in the duties and functions of these officers and courts.

2. That, engaged in the same work, with the same object in view, and earnestly endeavoring to meet the conditions confronting the Churches in Canada, the negotiating Churches have been steadily approximating more nearly to each other, both in their forms of church government and methods of administration.

3. That there are distinctive elements in each which would add to the efficiency of a united Church, and which can be preserved with great advantage in the form of polity to be adopted for the united Church.

4. That in this view it is possible to provide for substantial congregational freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency.

To this end the following recommendations are submitted as setting forth the polity proposed for the united Church.

I. THE CHURCH.

1. The members of the united Church shall be the members of the uniting Churches, and such others as may hereafter become members.

2. The unit of organization for the united Church shall be the pastoral charge. A pastoral charge may consist of more than one congregation; a congregation is a body of persons meeting for public worship in one place.

3. The governing bodies or courts of the Church, higher than the pastoral charge, shall be:

(*a*) The Presbytery (District Meeting or Association).

(*b*) The Annual Conference (Synod or Union).

(*c*) The General Council (Conference or Assembly).

(In our judgment the first name in each group is the most suitable.)

II. THE PASTORAL CHARGE OR CIRCUIT OR CONGREGATION.

A. *Charges existing previous to the Union.*

4. In the management of their local affairs the various charges, circuits or congregations of the united denominations shall be entitled to continue the organization and practices (including those practices relating to membership, church ordinances, Sunday Schools and Young People's Societies) enjoyed by them at the time of union, subject in general affairs to the legislation, principles and discipline of the united Church. Their representatives in the next higher governing body or court shall be chosen as at present.

5. The plan of organization prescribed for charges to be formed subsequent to the union may at any time be adopted by any charge, circuit or congregation existing at the time of union.

6. Any property or funds owned by an individual church, charge, circuit or congregation at the time of the union, and vested in trustees for the benefit of that charge, and not for the denomination of which that charge formed a part, shall not be

affected by any legislation giving effect to the union, or by any legislation of the united Church, without the consent of the charge for which such property is held in trust.

B. *Charges to be formed subsequent to the Union.*

7. The liberty of the individual charge shall be recognized to the fullest extent compatible with:

(*a*) The oversight of the spiritual interests of the charge by the minister (or ministers), and a body of men specially chosen and set apart or ordained for that work;

(*b*) The efficient co-operation of the representatives of the various departments of the work of the charge by means of a meeting to be held at least quarterly;

(*c*) The hearty co-operation of the various individual charges, circuits or congregations in the general work of the united Church, and

(*d*) The exercise by the higher governing bodies or courts of their powers and functions, hereinafter set forth.

8. New charges shall be formed with the consent of the Presbytery (District Meeting or Association) by persons residing within its bounds, who declare their adherence to the principles of the united Church, and their desire for the formation of such charge. Missions may be organized as charges by Presbytery (District Meeting or Association) of its own motion, or on the suggestion of the Missionary Superintendent or Pastor, under such regulations as the General Council (Conference or Assembly) may pass.

Before sanctioning the formation of a new charge, the Presbytery (District Meeting or Association) is required to hear and consider the representations of any charge that may be affected by the proposed action.

9. Congregations received, subsequent to the union, into the united Church, with the approval of Presbyteries (District Meetings or Associations) shall be entitled, if they so desire, to the privileges of sections 4, 5 and 6.

10. (*a*) The members of the Church entitled to all church privileges are those who, on a profession of their faith in Jesus

Christ and obedience to Him, have been received into full membership. The children of such persons and all baptized children are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into full membership. Admission to full membership shall be by the action of the minister and elders, or leaders, or deacons, and, where desired, by the action of those in full membership also.

(*b*) The members of a charge who are entitled to vote at all meetings are persons in full membership of the Church, whose names are on the roll of the charge. With the consent of these, adherents who contribute regularly to the support of the charge may vote on temporal matters.

11. The members of a pastoral charge shall meet annually, or more frequently if they deem it advisable.

12. The minister (or ministers) and elders, or deacons, or leaders and local preachers shall have oversight of the spiritual interest of the charge or congregation. The management of its temporal and financial affairs shall be entrusted to a committee of stewards or managers. A joint committee or board, consisting of the foregoing and representatives, in full membership, of such other departments of congregational work as may be agreed upon, shall meet quarterly, or as often as they deem advisable, for the consideration of matters of joint interest.

13. The elders, or deacons, or leaders and local preachers shall be chosen by those in full membership, and shall hold office under regulations to be passed by the General Council (Conference or Assembly).

14. It shall be the duty of the minister and elders, deacons or leaders and local preachers, to have the oversight of:

(1) The admission into full membership.

(2) The conduct of members, with power to exercise discipline.

(3) The administration of the Sacraments.

(4) The religious training of the young, and the organization of meetings for Christian fellowship, instruction and work.

(5) The order of public worship, including the service of praise and the use of the church edifice.

(6) The care of the poor, and the visiting of the sick.

It shall also be their duty:

(7) To receive and judge petitions, etc., from members.

(8) To transmit petitions, appeals, etc., to Presbytery (District Meeting or Association).

(9) To recommend suitable laymen to Presbyteries (District Meetings or Associations) for license to preach.

(10) To recommend suitable candidates for the ministry.

15. The stewards or managers shall be chosen by the charge or congregation, and, wherever practicable, should be persons in full membership. It shall be their duty to secure contributions for congregational purposes, and to disburse the moneys received for these purposes.

16. It shall be the duty of the joint committee or board:

(1) To secure contributions for missionary and other general objects of the Church.

(2) To select representatives, in full membership, of the charge to the Presbytery (District Meeting or Association).

(3) To submit to the charge or congregation for their consideration reports on the life and work of the charge, including a full statement of receipts and expenditures and of indebtedness and estimates for the ensuing year.

(4) To transmit from the charge to the Settlement Committee representations concerning the pastoral relation.

(5) To attend to matters affecting the charge not assigned to any of the other bodies.

17. Subject to the provisions of the next succeeding paragraph hereof, all property, real and personal, under the jurisdiction of the Parliament of Canada held in trust for or to the use of the Church, charge, circuit or congregation of any of the negotiating Churches, shall be held by trustees appointed by or on behalf of such Church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed. This Model Trust Deed should be a schedule to the Act, and should contain, among others, a provision to the following effect: That the property is held for the congregation as a congregation of the united Church, and that no property so held shall be sold, exchanged, or in any manner encumbered, unless the Presbytery (District Meeting

or Association) shall, at the instance of the congregation, have given its sanction, subject to an appeal, if desired, to the Annual Conference (Union or Synod).

III. THE PRESBYTERY (DISTRICT MEETING OR ASSOCIATION).

18. The Presbytery (District Meeting or Association) shall consist of:

(1) All ordained ministers within the bounds—

(*a*) Who are engaged in some department of church work; and

(*b*) Who have been placed on the roll by special enactment of the Annual Conference (Synod or Union), in accordance with regulations to be made hereafter by the General Council (Conference or Assembly) of the united Church.

(The rights to membership in Presbyteries (District Meetings or Associations), enjoyed by ministers at the time of union, shall be conserved.)

(2) And elders, deacons, leaders or non-ministerial representatives of pastoral charges, within the bounds, equal in number to the number of ministers. They are to be chosen in accordance with regulations to be made hereafter by the General Council (Conference or Assembly) of the united Church.

19. It shall be the duty of the Presbytery (District Meeting or Association):

(1) To have the oversight of the charges within its bounds, and review their records, and to form new charges.

(2) To receive and dispose of petitions and appeals from the lower governing bodies or courts.

(3) To transmit petitions and appeals to the higher governing bodies or courts.

(4) To license as preachers laymen who are duly recommended, and who after examination are approved.

(5) To superintend the education of students looking forward to the ministry, and to certify students to theological halls.

(6) To inquire, each year, into the personal character, doctrinal beliefs and general fitness of candidates for the ministry,

recommended by sessions, quarterly boards or local churches; and, when they have fulfilled the prescribed requirements, to license them to preach and to recommend them for ordination by the Annual Conference (Synod or Union).

(7) To induct or install pastors.

(8) To deal with matters sent down by the higher governing bodies or courts.

(9) To adopt measures for promoting the religious life of the charges within its bounds.

(10) To select non-ministerial representatives to the Annual Conference (Synod or Union), of whom at least a majority shall have been previously chosen by pastoral charges to represent them in Presbyteries (District Meetings or Associations).

(11) To have the oversight of the conduct of ministers within its bounds.

IV. THE ANNUAL CONFERENCE (SYNOD OR UNION).

20. The Annual Conference (Synod or Union) shall consist of the ministers on the rolls of the Presbyteries (District Meetings or Associations) within its bounds, and an equal number of non-ministerial representatives of pastoral charges chosen as provided for in Subsection 19 (10).

21. It shall be the duty of the Annual Conference (Synod or Union):

(1) To meet every year.

(2) To determine the number and boundaries of the Presbyteries (District Meetings or Associations) within its bounds, to have oversight of them, and to review their records.

(3) To receive and dispose of appeals and petitions, subject to the usual right of appeal.

(4) To see that as far as possible every charge within its bounds shall have a pastorate without interruption, and that every effective minister shall have a charge, and to effect this through a Settlement Committee which it shall appoint annually.

(5) To examine and ordain candidates for the ministry who

have fulfilled the prescribed requirements, and have been recommended by Presbyteries (District Meetings or Associations).

(6) To receive ministers from other Churches subject to the regulations of the General Council (Conference or Assembly).

(7) To deal with matters referred to it by the General Council (Conference or Assembly).

(8) To select an equal number of ministerial and non-ministerial representatives to the General Council (Conference or Assembly).

(9) To have oversight of the religious life of the Church within its bounds, and to adopt such measures as may be judged necessary for its promotion.

V. THE GENERAL COUNCIL (CONFERENCE OR ASSEMBLY).

22. The General Council (Conference or Assembly) shall consist of an equal number of ministers and non-ministerial representatives chosen by the Annual Conferences (Synods or Unions). Its regular meeting shall be held every second year. Its presiding officer shall be the chief executive officer of the united Church, and during his term of office he may be relieved of his pastoral or other duties.

23. The General Council (Conference or Assembly) shall have full power:

(1) To determine the number and boundaries of the Annual Conferences (Synods or Unions), have oversight of them, and review their records.

(2) (*a*) To legislate on matters respecting the doctrine, worship, membership, and government of the Church, subject to the conditions: First, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a majority of the Presbyteries (District Meetings or Associations), or if advisable, of pastoral charges; and, Second, that no terms of admission to full membership shall be prescribed other than those laid down in the New Testament, and that the freedom of worship at present enjoyed in the

negotiating Churches shall not be interfered with in the united Church.

(*b*) To legislate on all matters respecting property, subject to the limitations elsewhere provided in this report, and subject also to the approval of the Annual Conference (Synod or Union) in which the property is situated.

(3) To prescribe and regulate the course of study of candidates for the ministry, and to regulate the admission of ministers from other Churches.

(4) To receive and dispose of petitions, memorials, etc.

(5) To dispose of appeals.

(6) To determine the missionary policy of the Church, and to provide for the conduct of its missions.

(7) To have charge of the colleges of the Church, and to take what measures are deemed advisable for the promotion of Christian education.

(8) To appoint committees or boards and officers for the different departments of church work, and to receive their reports and give them instructions and authority.

(9) To correspond with other Churches.

(10) And in general to enact such legislation and adopt such measures as may tend to promote true godliness, repress immorality, preserve the unity and well-being of the Church, and advance the Kingdom of Christ throughout the world.

The Ministry.

I. PASTORAL OFFICE, IN ...OING TERM OF SERVICE

Recognizing the desirability of preserving the essence of both the settled pastorate and the itinerancy, this Committee is of the opinion that a harmony of both principles is possible, and that the best features of both systems may be retained. We, therefore, recommend as follows:

1. The pastoral relation shall be without a time-limit.

2. It shall be the policy of the Church that every congrega-

tion shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a charge.

3. There shall be a Settlement Committee, consisting of ministers and laymen, appointed by each Conference (Synod or Union), annually, whose duty it shall be to consider all applications from ministers or charges for settlements within the section over which it has jurisdiction. The Settlement Committee shall meet annually, or at the call of the chair.

4. Ministers on their own application, and a pastoral charge through its governing body, may, at the end of any one year, seek a change of pastoral relation by application to the Settlement Committee. All applications must be in writing.

5. Any charge, on becoming vacant, may extend a call or invitation to any properly qualified minister or ministers, but the right of appointment shall rest with the Settlement Committee.

6. In the event of a vacancy occurring at any time, and the congregation failing to make a call, the Settlement Committee shall be empowered to make an appointment to such vacancy for the current year, after consultation with the congregation or its governing board.

7. The Settlement Committee shall also have authority to initiate correspondence with ministers and charges, with a view to completing arrangements to secure necessary and desirable settlements.

(*a*) Any minister shall have the right to appear before the Settlement Committee to represent his case in regard to his appointment; and any congregation or governing board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or at a special meeting of which proper notice has been given.

(*b*) When a minister chosen by a congregation cannot be settled, the congregation or its governing board may place other names before the Settlement Committee.

8. There shall be also a committee for the transfer of ministers from one Conference (Synod or Union) to another, which may be composed of the presiding officer of the highest court of the Church, who shall be the convener and chairman of the com-

mittee, together with the presiding officers of the several Synods or Conferences. This committee shall have authority to transfer ministers and candidates for the ministry from one Conference (Synod or Union) to another, in harmony with the plan outlined in sections 3, 6, 7.

9. The minister in charge shall be the presiding officer of the governing body of each congregation within his pastoral charge.

10. That every minister or candidate for the ministry, duly appointed to a church or charge as regular pastor thereof, shall have the right to conduct services in the church, and the right of occupancy of the manse or parsonage in connection with the church or charge, subject, however, to the rules and regulations of the united Church.

II. TRAINING FOR THE MINISTRY.

1. That no candidate for the ministry be received unless he has been first recommended by a body corresponding to a session, quarterly board, or a local church.

2. That the duty of inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the ministry recommended by sessions, quarterly boards or local churches, shall be laid upon the Presbytery (District Meeting or Association), and that such inquiry shall be repeated each year until they are recommended to the Conference (Synod or Union) for ordination.

3. (1) The attainment of a B.A. degree, including Greek, to be followed by three years in the study of Theology, is strongly recommended by the Church. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(2) In cases where the B.A. degree is unattainable, there shall be two alternative courses, both starting from University matriculation.

(*a*) Three years, at least, in Arts, followed by three years in Theology. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(*b*) Two years' preaching under the supervision of a body corresponding to a District Meeting or Presbytery, with appro-

priate studies, and four years of a mixed Arts and Theological course in College.

4. *Suggested Curricula:*

(1) Three years' Arts training as in (2) (*a*). English Language and Literature, three years. Two languages, one of which must be Greek, two years in each.

Philosophy, including Psychology, Logic and Ethics, two years. Two other subjects from the Arts curriculum at the option of the student—one year to each.

(2) Course of study under (2) (*b*):

(*a*) While under supervision of District Meeting or Presbytery, and engaged in preaching for two years:

English Bible; New Testament in Greek; Elements of Theology—Life of Christ; History of Missions; English Literature; practical training, including preparation of sermons.

(*b*) Four years of mixed Arts and Theological Course in College.

The Arts Course.—English Language and Literature; Philosophy, including Psychology; Logic and Ethics; one language; any one option from the Arts Course.

Theological Course.—Homiletics; Pastoral Theology; Systematic Theology; New Testament Language and Literature; Old Testament Literature (English Bible); Church History; Christian Ethics and Sociology.

5. The following is suggested as a comprehensive course in Theology, from which may be selected subjects sufficient to constitute the three years' course in Theology as under 3 (1) and (2) (*a*):

Old Testament Language and Literature, including Textual Criticism, Exegesis, Biblical Theology, Introduction, Old Testament History and Old Testament Canon; New Testament Language and Literature, including Textual Criticism, Exegesis, New Testament Theology, Introduction, New Testament History and New Testament Canon; English Bible; Church History, including Symbolics; Systematic Theology; Apologetics, including Philosophy of Religion, History of Religion, and Comparative Religion; Christian Ethics and Sociology; Christian Missions; Practical Training, including preparation and de-

livery of sermons, preparation for and conduct of public worship, the administration of the Sacraments, Church Law, the art of teaching and Sunday School work, public speaking and voice training. Practical training is to be understood to include not only instruction in these subjects but actual drill wherever the subject admits of it.

6. That provision should be made in our Theological Colleges for instruction in the subjects of the above suggested course in Theology as far as practicable.

7. That in every College special attention be given to practical training as specified and described above.

8. That from the above (5) comprehensive course in Theology the Church shall prescribe certain subjects as compulsory, leaving others to the option of the students in consultation with the College authorities.

9. That candidates for the ministry who have entered on their course in Theology shall be allowed to complete it on the conditions which obtained when they began, but this privilege shall expire within three years from the date of Union.

10. The Supreme Court of the Church shall possess the power of ordaining any person to the ministry if it see fit so to do.

III. THE RELATIONS OF A MINISTER TO THE DOCTRINES OF THE CHURCH.

1. That the duty of final inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the Ministry presenting themselves for ordination shall be laid upon the Annual Conference (Synod or Union).

2. These candidates shall be examined on the Statement of Doctrine of the united Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the Church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures.

3. Further, that these candidates shall, in the ordination service before the Conference (Synod or Union) answer the following questions:

(1) Do you believe yourself to be a child of God, through faith in our Lord Jesus Christ?

(2) Do you believe yourself to be called to the office of the Christian ministry, and that your chief motives are zeal for the glory of God, love for the Lord Jesus Christ, and desire for the salvation of men?

(3) Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ? And are you resolved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto?

Administration.

I. MISSIONS.

1. That in the administration of the mission work of the united Church there be two departments: (*a*) Home, including all the mission work within the Dominion of Canada, Newfoundland and the Bermudas; (*b*) Foreign, including the missions already established or that may be established in other countries.

2. That for the oversight and administration of these two departments there be two Boards to be known as the Board of Home Missions and the Board of Foreign Missions, to be elected in such manner and endowed with such powers as the Supreme Court of the united Church may determine.

3. That, recognizing the very valuable services rendered by the Woman's Missionary Societies, the union, constitution and lines of work of these societies be determined by the joint action of their Boards, subject to the approval of the Supreme Court of the united Church, and that a copy of this resolution be transmitted to the several women's societies.

4. That there be placed under the administration of the Home Mission Board of the united Church the moneys now administered under the caption of the Sustentation Fund, and Church

and Parsonage Aid Fund of the Methodist Church; the Home Mission and Augmentation Funds, French Evangelization Fund, and Church and Manse Building Funds (except that under the Foreign Missionary Committee) of the Presbyterian Church; the Home Missionary Funds of the Congregational Churches; and such portion of the Mission Fund now raised by the Methodist Church, and the Foreign Mission Committee of the Presbyterian Church, as is now expended in Canada, Newfoundland and the Bermudas.

5. That under the administration of the Foreign Missionary Board of the united Church there be placed the Foreign Mission Fund of the Congregational Churches, that portion of the Fund of the Methodist Church, and of the Foreign Mission Committee of the Presbyterian Church now expended in other lands.

6. That the funds raised for Temperance and Moral Reform work, and by the Sunday Schools and Young People's Societies for their own purposes be administered by their own respective Boards or Committees.

7. That inasmuch as certain expenses in connection with the various courts of the united Church will have to be met, we recommend that the ways and means of raising these funds be left to the Supreme Court of the united Church.

II. PUBLISHING INTERESTS.

The periodicals published by the Methodist Church are as follows: *Christian Guardian* (weekly), Toronto; *Epworth Era* (monthly), Toronto; *The Missionary Outlook* (monthly), Toronto; the *Wesleyan* (weekly), Halifax, and a Series of Sabbath School Illustrated Papers and Lesson Helps for Teachers and Scholars.

By the Presbyterian Church: *The Presbyterian Record* (monthly), Montreal, and a Series of Sabbath School Illustrated Papers and Lesson Helps for Teachers and Scholars.

The *Congregationalist,* a weekly paper, is published by a joint stock company in close affiliation with the Congregational Union of Canada.

In the case of the union of the Churches, it should be left to the Supreme Court of the united Church to determine how far these various publications shall be amalgamated.

The Methodist Church also possesses a printing plant, and carries on a general publishing business—"The Methodist Book Room," Toronto—the Eastern section of the Book Committee owning the property in Halifax in which the business is transacted.

The relation of the publishing interests of the Methodist and Presbyterian Churches to their respective Churches and the general methods of management are similar in each case, save that in the case of the Methodist Book concern, allocation of profits is made to the Superannuation Fund.

III. COLLEGES.

The Colleges at present connected with the negotiating Churches exist, each under its own charter, and in various relations to the respective Churches. These relations affect, 1st, the appointment of the Governing Boards, the appointment of Professors in the Faculty of Theology, and, assistance or maintenance from funds controlled by the Church.

1. All the Colleges connected with the three denominations shall as far as possible sustain the same relation to the united Church as they now under their charter sustain to the respective denominations, until the Supreme Court of the united Church shall determine otherwise and necessary legislation shall give effect to changes made thereby.

2. The policy of the united Church shall be the maintenance of a limited number of thoroughly equipped Colleges, having due regard to the needs of different parts of the country, and that in furtherance of this policy, amalgamation shall be effected as soon as possible in localities where two or more Colleges are doing the same class of work.

3. In addition to the Governing Boards of the several Colleges there shall be appointed by the Supreme Court of the united Church a Board of Education, which shall have such a *general* oversight of the Educational interests of the Church as

the Supreme Court may assign to it, and carry out such measures as may be decided in reference thereto.

4. There shall be a general Educational Fund, administered by the Board of Education, for the purpose of supplementing the revenues of the several colleges, and assisting students in their preparation for the ministry, and for such other purposes and under such regulations as the Supreme Court may from time to time determine.

5. The several educational institutions shall be encouraged to seek permanent endowments for their maintenance, and may receive contributions for this and other purposes at any time; but no appeal for funds shall be made to the united Church at large without the consent of the Board of Education.

IV. BENEVOLENT FUNDS.

Whereas there exist, in some form, in all the negotiating Churches funds to aid aged and retired ministers, and widows and orphans of ministers, we recommend that provision for similar purposes be made in the constitution of the united Church by such amalgamation or modifications of existing methods as may be found practicable; and in our judgment such provision to be workable and effective, and satisfactory to the entire Church, should embrace the following particulars:

1. That the rights of present and prospective claimants on existing funds in any of the uniting Churches be adequately protected. To this end it is recommended:

(1) That the present capital investments of the various benevolent funds of the uniting Churches, and the income now contributed to those funds by publishing interests be combined into a "common trust," if practicable. The rights of present claimants and of prospective claimants (the latter being computed as of the date of the union) shall be a first charge on the revenue from this trust. If it be found that differences in the constitution and administration of the several funds are such as to necessitate separate trusts, instead of a common trust, this shall not be a bar to the carrying out of the general plan, because in that case their revenues shall be combined.

(*a*) That a new scheme of the uniting Churches be constituted, providing for (*a*) the assessing of each minister who is a member of any of the existing funds at the date of union, and of all ministers received into or ordained in the united Church after union, on the basis of stipend or on the basis of age, or having regard to both stipend and age, as the Supreme Court may determine, and (*b*) the collecting of contributions, which shall be obligatory upon all congregations, based upon an equitable allocation or assessment under rules to be formulated by the Supreme Court of the united Church. The minimum of such allocation or assessment shall be the amount requisite, together with the revenue from the trust and the foregoing assessment upon ministers, to make good the claims of claimants upon and contributors to the fund.

2. That claimants on the proposed fund should include the following:

(*a*) All ministers who, at the time of union, are beneficiaries of the existing funds.

(*b*) All ministers who, at the time of union, are regular contributors to existing funds on the scale provided by their respective denominations.

(*c*) All ministers' widows and orphans who are now or may hereafter become participants in the fund.

(*d*) All ministers, not members of or contributors to existing funds, who may signify their desire to become members of and contributors to the proposed new fund, on the basis of payments sanctioned by the Supreme Court of the united Church.

It is further recommended that provision be made whereby ministers so applying may, by a certain scale of payments, be entitled to have their claim upon the fund date from the time of their reception into the ministry of any of the uniting Churches instead of from the date of the union.

(*e*) All ministers received into or ordained in the united Church after union shall be required at the time of their reception or ordination to become members of and contributors to the proposed fund.

3. The sources of revenue of the proposed Superannuation Fund shall be the following:

(*a*) Contributions of ministers who are members of the Fund, or may become such, on a scale to be adopted by the Supreme Court of the united Church.

(*b*) Offerings in all the congregations of the united Church, based upon an equitable allocation to be made by the Board of Management of the said Fund, under regulations sanctioned by the Supreme Court of the united Church.

(*c*) Legacies and donations given for the purpose.

(*d*) Such grants from the profits of the publishing interests of the united Church as may from time to time be determined under regulations to be framed by the Supreme Court of the united Church.

(*e*) Proceeds of any investments now held, or that may be made in the future, in the interests of the Fund.

Law.

1. When a basis of union has been agreed upon by the negotiating churches, the union should be consummated and the united Church incorporated by a Special Act of the Parliament of Canada.

2. The Act of the Parliament of Canada consummating the union and incorporating the united Church should contain, among others, provisions to the following effect:

(1) Ratifying and confirming the basis of union as agreed upon, and empowering the united Church to acquire and hold property.

(2) Making clear that the united Church would have the powers of legislation mentioned in sub-paragraph (2) of Paragraph 23 of the report of the Sub-Committee on Polity, subject to the safeguards thereby imposed, in such full and ample manner as to render impossible the existence in connection with the united Church of the conditions which have arisen in Scotland in connection with the United Free Church of Scotland, under the decision of the House of Lords, touching its property and doctrine.

(3) That all the estate, real and personal, belonging to, held in trust for or to the use of the negotiating denominations, or belonging to or held in trust for or to the use of any corporation under the government or control of, or in connection with, any of the said negotiating denominations, shall be vested in the united Church or in Boards, Committees or Corporations under the control thereof, and shall be used and administered in accordance with the terms and provisions of the basis of union.

Note.—This provision would cover all property which might properly be described as denominational property.

(4) Subject to the provisions of the next succeeding paragraph hereof, all property, real and personal, under the jurisdiction of the Parliament of Canada, held in trust for or to the use of the church, charge, circuit or congregation of any of the negotiating churches, shall be held by trustees appointed by or on behalf of such church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed.

This Model Trust Deed should be a schedule to the Act, and should contain, among others, a provision to the following effect: That the property is held for the congregation as a congregation of the united Church, and that no property so held shall be sold, exchanged, or in any manner incumbered unless the Presbytery (District Meeting or Association) shall, at the instance of the congregation, have given its sanction, subject to an appeal, if desired, to the Annual Conference (Union or Synod).

(5) That any property or funds owned by an individual church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such individual church, charge, circuit or congregation, and not for the denomination of which the said church, charge, circuit or congregation formed a part, shall not be affected by this legislation or by any legislation of the united Church without the consent of the church, charge, circuit or congregation for which said property is held in trust.

Note.—To avoid uncertainty as to title, all churches, charges, circuits or congregations coming within the provision of this clause should be named in a schedule attached to the Act, and the provisions of this section should be limited to the churches,

charges, circuits and congregations so enumerated in the schedule.

(6) That all lands, premises and property acquired for the use of an individual church, charge, circuit or congregation of the united Church shall be held, used and administered upon the trusts of the said Model Trust Deed above referred to.

3. Special acts of the Legislatures of the several Provinces of the Dominion and of Newfoundland and the Bermudas and any other country in which the negotiating churches hold property should be obtained, containing similar provisions and vesting in the manner above indicated the above and like classes of property and interests over which the said Legislatures may respectively have jurisdiction, and rendering effective in the said several jurisdictions the other provisions relating to the said union.